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PSYCHOLOGICAL RESEARCHES ON THE PERSONALITY
OF THE AINO CHILDREN IN COMPARISON WITH
THE JAPANESE (II)

By

Yoshikazu Ohwaki (大脇義一)

(Institute of Psychology, Tohoku University, Sendai)

Part II

**Comparative study of the social environment of the Aino
and the Japanese children.**

(1) Introduction: method of research and subjects

In Part I of this study⁽¹⁾, the characteristics of the physique and bodily functions of the Aino children were investigated. In order to know the personality of the Aino children, however, we must study not only their biological factors, but also the social environment in which they live.

Now, there are of course various methods which are applicable to a systematic study of the social environment. To catch the characteristics of the social environment of the alien primitive people in question, it is perhaps the best method to stay in their hamlets and live in their houses for many days or even for years, for example, M. Mead did in her observation of the South Sea tribes⁽²⁾.

Such a method, however, is not necessary for us here, because the Aino, living as they do Hokkaido today, are not essentially different in their language, manners and customs, and economical conditions from the Japanese in the same village. That is, with respect to their cultural patterns,⁽³⁾ they are nearly, or rather, exactly the same as that of the Japanese. Consequently, we can expect reliable results from an observation of a shorter period.

We put the oral questions one by one slowly, according to the systematic question items, which had been prepared in advance, to the children of the 6th year grade of the primary schools and all the middle school classes and let them write down their answers. To acquire research materials from the written replies of boys and girls is not entirely free from objection, since they are subjective impressions of younger children. But the reliability of the results need not necessarily be at a low level for that. There were some questions, especially, questions about degree, too difficult for some to answer clearly and distinctly and also there were several children who, on account of their literacy, gave no replies.

Our question items are as follows:

(A) School education, age and occupation of the parents,

(B) Native place and removal of dwelling place of the parents,

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- (C) Tastes, pastimes and readings of the parents,
- (D) Psychological atmosphere in family,
- (E) Educational attitudes of the parents towards children,
- (F) Dwelling,
- (G) School environment.

One of the decisive factors in the personality formation of growing human beings is, without doubt, his social environment. The purpose of our present research is, of course, to find the effect of the inherited racial factors, which are acting upon the personality of the Aino boys and girls. To find out the working manners of this factor, we must investigate on the other hand the characteristics of their social environment in detail.

For children the most fundamental and determining of all the social environmental factors is surely their family situations, and those who play the most central part in the family are their parents. In order to examine family situations, we asked at first about the school education, occupation and age of their parents as well as their tastes, pastimes and readings.

Now, the most effective factor in the personality formation of children is, however, the psychological atmosphere of their homes and the educational attitude of their parents. Therefore we put several questions about each of these items and tried to know such aspects in detail as far as possible.

By questioning whether they read a newspaper and magazine and whether they have a radio set in their home, we attempted to ascertain the degree of difference of niveau in the cultural environment between the Aino family today and the Japanese family in the same hamlet.

Further, we questioned about the number of rooms, existence of a garden, their neighbor's conditions and occupation.

As to the school environment, we questioned whether they like their school life and teachers and whether they find school lessons interesting. In order to see if there are any racial prejudice between the Aino and Japanese children, we asked whether they like each other. We examined also whether the Aino children have any inferiority feeling about their poor results in school works.

Subjects chosen are 320 primary school (only 6th year grade) and middle school children of villages of Hobetsu⁽⁴⁾ (including two hamlets of Izumi and Niwa), Shizunai (including two hamlets of Shizunai and Higashi-Shizunai) and Shiraoi (including two hamlets of Shiraoi and Hagino). Those 320 children are classified into three groups:

full-blooded Aino	47
mix-blooded Aino	42
the Japanese	231

Now we shall examine the characteristics of the social environment of the Aino children, comparing the results with those of the Japanese children.

(II) Results of inquiry

(A) Family environment

(a) School education of father

Concerning the school education of father, we got answers which are classified according to the order of schools as shown in the following Table 1.

Table 1. School education of father

School he finished	Full-blooded Aino	Mix-blooded Aino	Japanese
Below 5th grade of primary school	3.5%	4.7%	3.0%
Primary school	66.0	71.8	64.5
Higher primary school	2.0	2.2	7.7
High school	0	0	5.5
College	0	0	1.9
University	0	0	0.5
No father now	2.5	2.2	2.5
No answer	28.5	19.2	16.0

As the table shows, in the school education of father we cannot recognize any remarkable difference between the full and mix blooded Aino and the Japanese children. Over 60 % of fathers of both the Aino and Japanese children finished primary school of 6 years course. We should not overlook, however, the fact that the full-blooded Aino children have "no answer" case most frequently of all three groups. The majority of the "no answer" case means perhaps "no school education". Indeed it is almost sure that the proportion of the Aino fathers with low education is, even in their 30 to 40 age strata, relatively large. The level of school education of the Japanese fathers in question is also much lower in comparison with the average Japanese, because they are inhabitants of very remote, uncultivated places in Hokkaido.

(b) School education of mother

As to the schooling of mothers, about 50 % of full-blooded Aino child-

Table 2. School education of mother

School she finished	Full-blooded Aino	Mix-blooded Aino	Japanese
Below 5th grade of primary school	8.0%	13.2%	6.1%
Primary school	43.0	62.0	58.6
Higher primary school	0	0	3.5
Girls' high school	3.0	0	8.9
No mother now	0	2.2	0.9
No answer	48.0	23.2	16.5

ren gave no answer, as seen in Table 2. Therefore we may suppose that

about half of their mothers did not finish primary school. It must be noted, that there is far greater difference between mothers than between fathers about their education. Among the Japanese mothers the percentage of Girls' High School aluminae are much larger than that of Middle School alumni among the Japanese fathers.

In general, the father of the mix-blooded Aino children is Japanese and their mother Aino. 13% of mothers of the mix-blooded Aino children did not finish primary school.

(c) Occupation of father

Occupation of father suggests to a certain extent the degree of wealth

Table 3. Occupation of father

Occupation	Full-blooded Aino	Mix-blooded Aino	Japanese
Office worker	0%	0%	12.7%
Farmer	47.0	46.5	31.0
Fisher	30.0	21.8	8.2
Timber merchant	1.9	9.2	14.3
Cattle breeder	0	0	2.5
Industry	0	2.3	3.2
Mining	0	0	0.3
Trader	0	6.5	4.3
Teacher	0	0	2.5
Engineer	0	0	1.7
Carpenter	0	2.2	3.4
Doctor	0	0	0.9
Day-laborer	2.5	0	1.8
No occupation	0	2.2	0.9
Other items	0	0	2.6
No answer	18.7	9.6	9.2

of the family and at the same time it has psychological influence upon the children.

Next to farming, as we see in Table 3, a large proportion of fathers of the full and mix-blooded Aino engage in fishery. Fishing is chiefly pursued at the village of Shiraoi and the hamlet of Higashi-Shizunai. Among the fathers of the Japanese children farming is also the commonest occupation but next to it comes not fishery, but forestry and office worker. It is remarkable that the professional and semi-professional occupation and skilled work are very rare among the Aino fathers.

(d) Taste and pastime of father

Tastes and pastimes of parents often play a big part in the formation of the personality of their children. According to Table 4, which has been composed from the reports of their children, the fathers of both full- and mix-blood Aino children have a strong inclination to drinking. Here we see clearly the peculiar atmosphere in the family situation of the Aino children in contrast to the Japanese. Both the Aino and Japanese fathers like angl-

Table 4. Taste and pastime of father

Taste and pastime	Full-blooded Aino	Mix-blooded Aino	Japanese
Drinking	19.5%	12.2%	5.4%
Angling	13.0	5.5	13.4
Labor in field	8.0	2.5	4.0
Eating fish	5.5	0	0.5
Wrestling	2.5	0	3.4
“Naniwa-bushi” reciting	2.5	6.5	2.5
Majong, “Go”, Japanese chess	2.0	9.0	10.2
Sports, base-ball	2.0	9.0	5.5
Music	0	2.5	1.0
Construction	0	2.5	1.0
Other items	2.0	2.5	2.7
No answer	55.0	52.2	43.3

ing almost in the same degree. Thus we still find traces of the old habit and taste of the Aino even to-day

(e) Taste and pastime of mother

Children, who reported about the taste and pastime of their mother, are very few. It became clear from Table 5, that women engage in various labors inside and outside the house whole day, so that they have little time

Table 5. Taste and pastime of mother

Taste and pastime	Full-blooded Aino	Mix-blooded Aino	Japanese
Knitting or needlework	2.5%	0%	16.7%
“Naniwa-bushi” reciting	2.5	0	2.5
Playing cards	2.5	0	0
Singing	2.5	0	2.5
Spectacle	2.5	0	0
Labors in the house	2.0	0	1.0
Chatting	2.0	2.5	0.9
Music	0	0	7.2
Eating fish	0	5.0	0
Other items	2.0	0	1.9
No answer	81.5	92.5	67.3

to spare for taste and pastime. In an home, it is not seldom even to-day that father is enjoying drinking, while mother is engaged in labor. But they say that, for an Aino woman, it is a pride as a wife to let her husband drink and amuse himself by working herself all day long.

Considerably many of the Japanese mothers, on the contrary, prefer knitting and sewing for pastime.

(f) Reading of newspaper

Whether parents do or do not read a newspaper is a test of the cul-

tural level of the home environment. On the ground of children's report we have constructed Table 6. Through the table we know that 75% of the full-

Table 6. Reading newspaper

	Full-blooded Aino	Mix-blooded Aino	Japaness
Read newspaper	75.0%	68.8%	90.6%
Don't read newspaper	12.0	17.2	5.4
No answer	13.0	14.0	4.0

blooded Aino family are reading a newspaper today. One cannot find, therefore, any essential difference between their family and the Japanese in this point. But as regards the number of newspapers which are read, there are considerably many Japanese families which are reading two kinds of papers. But that is only in Shiraoi village and Shizunai town.

Table 7. Number of newspapers read

Number	Full-blooded Aino	Mix-blooded Aino	Japanese
0	5.0%	13.3	1.7%
1	85.0	56.5	73.3
2	5.0	13.0	21.7
3	0	0	1.7
No answer	5.0	17.4	5.3

Table 7 is the statistical results of Shiraoi and Shizunai only, which are most favored in point of communication and relatively early civilized among the Aino villages studied by us.

(g) Reading of magazines and books

Through table 8 we know that more than 40% of fathers of full-blooded

Table 8. Reading magazines and books

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Reads	41.5%	49.0%	66.0%
	Doesn't read	18.5	25.3	4.4
	No answer	40.0	25.7	29.6
Mother	Reads	32.0	33.7	43.7
	Doesn't read	24.5	25.0	32.4
	No answer	43.5	41.3	23.9

and mix-blooded Aino children and more than 30% of their mothers read magazines and books. We cannot find a great difference between the Aino and Japanese homes. But it is worth notice that more than 40% of both full- and mix-blooded Aino children gave no answer. On the other hand, 44% of Japanese mothers like to read women's magazines. Here appears the difference of level of education between the two groups of mothers.

(k) Existence of radio set

Whether a family is equipped with a radio set or not is an indicator

for its level of culture. But in such place as Izumi hamlet in Hobetsu village, they have no electricity as yet. Besides, there are such hamlets where electricity is supplied only at night. Consequently, families equipped with a radio set are comparatively few.

Table 9. Equipment of a radio set

	Full-blooded Aino	Mix-blooded Aino	Japanese
Equipped	22.5%	22.2%	28.8%
None	60.7	57.8	64.8
No answer	16.8	20.0	6.4

As shown in Table 9, the difference of percentages concerning radio equipment between the full-blooded Aino, the mix-blooded Aino and the Japanese families is quite insignificant. We can say that Aino children today are listening into radio nearly as much as Japanese children.

(1) Number of rooms in the house

When we compare the size of the house on Table 10, which shows the

Table 10. Number of rooms

Number of rooms	Full-blooded Aino	Mix-blooded Aino	Japanese
1	1.8%	2.2%	3.5%
2-3	44.7	36.1	38.4
4-5	39.8	30.6	38.8
6-7	9.9	21.4	13.6
Over 8	0	0	3.2
No answer	3.7	9.6	2.8

answers of the children, we find no remarkable difference between the three groups. Houses of the full-blooded Aino children, however, seem somewhat narrower in comparison with the mix-blooded Aino and the Japanese.

(m) Number of brothers and sisters

According to Table 11, in which we have classified the number of

Table 11. Number of brothers and sisters

Number of brothers and sisters	Full-blooded Aino	Mix-blooded Aino	Japanese
1-2	8.1%	21.4%	9.2%
3-4	14.9	20.3	23.2
5-6	46.6	23.6	28.5
7-8	22.4	16.5	25.1
Over 9	8.1	10.1	11.8
No answer	0	8.1	2.3

brothers and sisters of three groups of children, the Aino children have, contrary to our expectation, as many brothers and sisters as the Japanese children. So that the reason why the rate of population increase of the Aino is remarkably low or near to zero must be sought in deaths caused by

various diseases which are much oftener than among the Japanese. To three great diseases in Aino tribes we have already referred in Part I.⁽⁵⁾

(n) Family inmates

Family inmates are especially few in the family of Japanese children. But there is no great difference about that, 50 % of the full-blooded Aino gave no answer. Their children may be said to have no inmates in their families. In the full and mix-blooded Aino, inmates are members of the family such as grandfather or grandmother, elder sister or brother. But in the Japanese home, when there is only one inmate, it is in general a maid.

Table 12. Family inmates

		Full-blooded Aino	Mix-blooded Aino	Japanese
No inmates		29.2%	43.7%	38.1%
Inmates	1	6.9	10.1	7.3
	2-3	6.9	4.4	4.1
	Over 4	0	7.0	1.8
	The number not clear	5.6	7.0	2.9
No answer		51.6	25.3	41.2

(o) Existence of household shrine and Buddhist altar

By asking whether they have a household shrine or a Buddhist altar in their home, we attempted to have an idea of religious belief in the family.

Table 13. Existence of a household shrine and a Buddhist altar

	Full-blooded Aino	Mix-blooded Aino	Japanese
Household shrine and Buddhist altar	83.8%	86.1%	89.7%
Household shrine only	5.0	4.4	1.7
None	3.7	2.7	2.7
No answer	7.5	7.0	6.8

According to the reports of children shown in Table 13, 80-90% of both the Aino and the Japanese families have a household shrine as well as a Buddhist altar. Among the Japanese families, there are very few which possess only a household shrine. But a little more of such families are found among the Aino. As "no answer" cases are few throughout the three groups of children, this percentage should be regarded as representing the whole and reliable situation.

(p) So far we have analyzed the characteristics of the home environment of Aino children from various sides, bringing their parents into focus. But the quality and the power which determine the environment are, as mentioned above, in the first place, the psychological atmosphere in the home which is formed chiefly by parents, i.e., mutual relationships of father and mother, and in the second, parents' educational attitude which they assume to their children.

We have classified mutual relationships of father and mother in three degrees, i.e., "quarrel every day", "quarrel sometimes" and "entirely harmo-

nious". Then we made the children mark to which degree their home belongs.

Table 14. Psychological atmosphere in the home

	Full-blooded Aino	Mix-blooded Aino	Japanese
Quarrel every day	7.4%	4.8%	0.3%
Quarrel sometimes	28.6	36.3	33.4
Entirely harmonious	50.9	38.0	50.2
No answer	16.9	21.0	16.1

As shown in Table 14, the item "entirely harmonious" shows just the same value (50%) in both the full-blooded Aino and the Japanese homes. However, exception is the case of mix-blooded Aino, in which the value is rather small (38%). To our surprise the item "quarrel every day" shows 7.4% in the full-blooded Aino, while it is only 0.3% in the Japanese homes. There were considerably many full-blooded Aino children who made no answer to the question "which is more powerful in your home, father or mother?", as shown in Table 15.

Table 15. Authority in the family

Authority	Full-blooded Aino	Mix-blooded Aino	Japanese
Father	65.0%	47.8%	80.0%
Mother	5.0	21.7	8.3
Both equal	5.0	13.0	5.0
No answer	25.0	17.4	6.7

But the three groups coincide entirely with each other in this point that father has authority in their homes.

(q) We attempted to inquire into the educational attitude of the parents to their children and asked about several matters as follows:

(1) Strictness of father and mother

Table 16. Strictness of parents

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Strict	50.0%	55.4%	56.2%
	Not strict	24.0	10.5	20.5
	No answer	26.0	31.6	22.4
Mother	Strict	33.3	28.2	42.9
	Not strict	24.0	38.0	24.9
	No answer	43.0	33.8	33.9

As shown in Table 16, the proportion of children who have a strict father, shows no great difference between the three groups. However, when we compare the percentages of the children who answered "not strict", we know that there are slightly more cases of a strict father in the Japanese than in the full-blooded Aino children.

As for mother, the proportion of those subjects who have a strict mother is smaller in the full- and mix-blooded Aino than in the Japanese, that

is to say, it is presumed the Aino mother does not discipline her children much enough, rather she is apt to indulge them.

According to the reports of primary school teachers, the rate of absentees is great in the Aino children. One of its reasons seems to be the circumstance that the parents scarcely reproach their children, even if the children won't go to school. That is several teacher's remarks. We think that the numbers of Table 16 bear out their remarks.

(2) Reproach by father and mother

We asked the children whether their parents are choleric and reproach them, or they seldom get angry and scarcely reproach them.

Table 17. Reproach by parents

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Reproaches	23.5%	23.6%	26.2%
	Rarely reproaches	8.0	15.2	7.5
	Doesn't reproach	27.0	20.7	21.0
	No answer	41.0	35.1	44.9
Mother	Reproaches	21.0	17.0	28.2
	Rarely reproaches	10.0	17.4	8.9
	Doesn't reproach	20.5	27.2	31.0
	No answer	48.5	38.5	32.0

Answers are similar in 3 groups of children as one sees in Table 17. But we find a tendency that the parents of Japanese children are more apt to reproach their children. They seem to be somewhat strict in training children than the Aino parents. Mothers of the mix-blooded Aino children, who are in general Aino, are least likely to scold their children.

(3) Chat with father and mother

To know the degree of familiarity between parents and their children, we asked whether "they chat often with their father and mother", "chat only a little", or "chat almost never". According to their answers, as one sees in Table 18, there is no great difference between the 3 groups of children.

Table 18. Chat with parents

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Chat often	54.5%	51.8%	71.9%
	Rarely chat	5.5	16.0	6.5
	Never chat	11.0	0	4.5
	No answer	17.5	27.3	17.2
Mother	Chat often	63.5	72.1	71.7
	Rarely chat	3.5	5.5	2.5
	Never chat	3.5	4.8	2.5
	No answer	29.5	17.7	23.4

But Japanese children chat most often with their father. 11% of the full-blooded Aino children almost never chat with their father. On the contrary, with their mother all the three groups of children chat quite often. That the influence of mother is in general greater than that of father, is corroborated by this fact too. There are considerably many "no answer" cases in each

group. It seems to us that it is they found it difficult to judge with what degree of familiarity they talk with their parents.

(4) Household errands ordered by parents

To order and let help household errands is a sort of education through work. It has some educational significance. But to get children's help in household affairs too much, one must deter children from attending school or make them neglect their school study. We asked children how often they are ordered to do household errands by their parents. The results are shown in Table 19.

Table 19. Order of household errands

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Orders quite often	67.5%	71.0%	53.5%
	Orders rarely	9.5	5.5	10.5
	Never orders	5.5	10.5	8.0
	No answer	17.5	13.5	28.0
Mother	Orders quite often	68.0	46.8	60.2
	Orders rarely	9.5	8.0	9.7
	Never orders	13.0	22.9	13.4
	No answer	10.5	23.1	15.9

The Aino children in general are ordered more often by their father. The Japanese children are ordered more often by their mother than father. But the full-blooded Aino children are ordered by their mother more often than the Japanese children. In the mix-blooded children, the frequency of the order of mother is small and there are many "no answer" cases. It is clear that the lowness of the percentage of school attendance is in part due to the household errands they are ordered to do.

(5) Parental advice to study school lessons hard

When we look at Table 20, we find that the father of full-blooded Aino children just as often advises them to study as does the father of Japanese children. But as regards the mother of full-blooded Aino children, there are many cases "no answer". Therefore, we may conjecture that there

Table 20. Advice to study school subjects

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Advises often	71.0%	56.5%	69.9%
	Advises rarely	6.0	14.5	5.0
	Doesn't advise	3.5	13.0	5.9
	No answer	19.5	21.1	19.4
Mother	Advises often	55.5	46.1	62.4
	Advises rarely	3.5	3.8	5.9
	Doesn't advise	0	8.0	13.9
	No answer	41.0	28.3	18.0

are considerably many mothers of full-blooded Aino children, who hardly understand the significance of school education. The same remark was made by several school teachers to us. In the mix-blooded Aino children, the frequency of parental advice is relatively low either in the case of father

or in that of mother.

(6) Praise by father and mother

Table 21. Praise by parents

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Praises often	61.0%	57.8%	63.2%
	Rarely praises	11.0	8.0	10.5
	Doesn't praise	11.0	4.7	14.0
	No answer	17.0	25.1	11.9
Mother	Praises often	51.0	29.1	54.7
	Rarely praises	11.0	16.1	12.2
	Doesn't praise	7.5	4.7	7.5
	No answer	30.5	50.1	25.7

Praise by father is almost equally often in the 3 groups of children. On the other hand, praise by mother is least often in the mix-blooded Aino children. 50% of them gave "no answer". We cannot account for its reason sufficiently.

(7) Giving of pocket-money

Giving of pocket-money to children is, of course, dependent upon the economic conditions of the parents. But it is a sign of love to their children. According to the reports of the children, which are classified in Table 22, it is clear, that, in this respect, there is not much difference between the

Table 22. Giving of pocket-money

		Full-blooded Aino	Mix-blooded Aino	Japanese
Father	Gives often	47.5%	63.1%	59.0%
	Gives rarely	13.0	2.5	5.0
	Doesn't give	9.5	2.5	8.0
	No answer	30.5	29.4	26.7
Mother	Gives often	47.0	55.4	53.5
	Gives rarely	2.0	8.0	4.0
	Doesn't give	0	2.5	10.5
	No answer	41.0	31.6	32.0

3 groups of children. But, the frequency in the full-blooded Aino children is relatively low. It seems to us that it depends upon their economical condition.

We have arrived at the end of our analysis of family environment. Let us now observe school environment. As regards school environment, we examined (1) what is their general feeling about their school life, (2) whether they like or dislike their teacher, (3) whether they like their school work, and (4) on what terms they are with their school-mates.

(1) General feeling about school life

To the 3 groups of children, we asked whether "they feel the school to be a pleasant place", "not much pleasant", or "unpleasant place". Their answers are shown in Table 23.

Over 90 % of the 3 groups of children answered equally that the school is a pleasant place. But there are a few differences. Against 98 % of Japanese children, 93 % of the full-blooded Aino replied "pleasant". To 6.9 %

Table 23. General feeling about school life

	Full-blooded Aino	Mix-blooded Aino	Japanese
Pleasant	93.1%	91.4%	97.9%
Indifferent	6.9	4.4	0.6
Unpleasant	0	2.2	1.5
No answer	0	2.2	0

of them the school is indifferent. Only 91 % of the mix-blooded Aino feel pleasant, and 4.4 % of them feel indifferent, and 2.2 % of them feel "unpleasant", another 2.2 % of them gave no answer.

(2) Feelings towards teachers

Feelings of our 3 groups of children towards their teachers are classified in Table 24.

Table 24. General feeling towards teachers

	Full-blooded Aino	Mix-blooded Aino	Japanese
Likes	80.1%	86.7%	90.4%
Doesn't like	11.2	6.9	8.3
Indifferent	5.0	4.4	0.6
No answer	3.7	2.2	0.9

We must notice that only 80 % of the full-blooded Aino children like their teachers, while 11 % of them do not like them. Teachers educate Aino children and Japanese children quite equally, of course. But pupils, who often violate school regulations, for example, who come to school late, or who do not keep their promise to their teacher, are mostly Aino children. Consequently, the teachers reprove the Aino children more frequently than the Japanese children. Thus some of the Aino children come to dislike their teachers. These circumstances were reported to the author by several teachers.

(3) Preference of school subjects

In the preference of school subjects we can read the direction of the taste as well as the merit of children, so that it is one of the keys to understand their personality. Whether children like or dislike a subject depends, of course, upon the teacher in charge of that subject. But the subjects of our research consisted of pupils of several different villages and hamlets, so that we may say teacher's influence has been cancelled.

The results of their answers to our question, which two subjects they like best are classified in Table 25.

Here is revealed a remarkable difference between the children of different races. 41 % of the full-blooded, and 43 % of the mix-blooded Aino children like physical training, while 46 % of the Japanese children like mathematics and 45.5 % of them like Japanese (language). We find also a contrast between the full-blooded and the mix-blooded Aino. The former like Japanese next to physical training, while the latter like mathematics almost as

Table 25. Favorite school subject

Subjects	Full-blooded Aino	Mix-blooded Aino	Japanese
Japanese	39.7%	28.9%	45.5%
Mathematics	36.0	42.8	45.9
Physical training	41.0	42.3	20.5
Drawing	9.9	12.7	13.6
Music	7.4	27.9	9.5
Social study	19.3	21.4	24.8
English	11.2	0	3.5
Natural science	13.7	10.5	14.7
Home economics	0	4.3	13.8
Other items	6.2	9.2	93.

much as physical training.

The reason why Aino children like physical training so much in preference to other lessons is clear. Unlike mathematics or Japanese which is exercised in the class-room, physical training is carried out outside the class-room. Therefore, physical training is somewhat similar to the natural or original life of their tribe. In the training, they used to feel free, fresh and pleasant. Besides, there seems to be another reason. In mathematics and Japanese, they feel more or less inferiority and recoil, as we shall see later. On the contrary, in physical training, their inferiority feeling and frustration are compensated through equal or often superior achievement in gymnastics and athletics. In Part I of our study, we have recognised the equality or often superiority of their physique and bodily functions, especially in grasping and enduring power.⁽⁶⁾ In short, Aino children's predilection for physical training may be said to be an expression of their remaining nature of natural tribe, and one of their original traits of personality.

In the preference of social study, music and science, the three groups of children are similar one to another. English is a lesson not in the primary school, but in the middle school, so that the percentage of preference is low.

(4) Favorite and disliked school-mates

We let our children write down the names of two school-mates they like best and two they dislike most. By comparing the subjects and the names of the school-mates they had written, we wanted to detect whether there is a latent racial prejudice among school children. The results are classified in Table 26.

The numerical values are the percentages of full-, mix-blooded Aino and Japanese children to the total number, who are mentioned as favourite or disliked friends. But there are some subjects who mention not two, but only one favourite friend or who do not mention disliked friend at all. We calculate it as 0.5 when only one friend is named.

We have distinguished relations among the boys and those among girls.

Table 26. Favorite and disliked friends

		Full-blooded Aino		Mix-blooded Aino		Japanese	
		Boys	Girls	Boys	Girls	Boys	Girls
Favorite friends	Japanese	44.8%	50.0%	45.8%	50.0%	80.1%	87.3%
	Mix-blooded Aino	17.2	2.5	10.4	8.8	4.9	2.8
	Full-blooded Aino	19.0	20.0	12.5	8.8	4.9	3.5
	No answer	19.0	27.5	31.3	32.4	10.1	6.3
Disliked friends	Japanese	41.4	42.5	45.8	61.8	35.0	33.1
	Mix-blooded Aino	15.5	2.5	4.2	2.9	6.1	4.9
	Full-blooded Aino	3.4	5.0	8.3	0	16.3	2.1
	No answer	39.7	50.0	42.7	35.3	24.7	59.8

When we compare in this table the percentages of each race mentioned as favourite or disliked friends, we find that about 20 % of the full-blooded Aino like the full or mix-blooded Aino, while only 5 % of the Japanese mention them as favorite friends. Over 80 % of the Japanese like Japanese school-mates. Therefore, there is without doubt a certain amount of racial feeling. But we must make a certain discount in the percentage of the Japanese and increase that of the Aino, because, in a class, there are in general about 80 % Japanese and only 20 % or fewer full- and mix-blooded Aino children.

It is remarkable that there are high percentages of "no answer" about disliked friends generally. In the full-blooded Aino, the percentage of those, who like the Japanese and the percentage of those who dislike the Japanese are almost equal. But in the Japanese, the percentage of those who do not like the full-blooded Aino, is somewhat larger than that of those who like them. However, there is not a large difference. The percentage of the Japanese girls who do not like full-blooded Aino girls is lowest.

In short, if we consider the unbalanced ratio of the children of the two races in a class, we may conclude that the racial prejudice among the children of the two races is remarkably little. This is especially true in girls.

(5) Experience of having been despised or teased by friends

Next, we asked whether they have even been despised or teased by friends, because we supposed that the Aino children might have had such experience some time. Their answers as shown in the following Table 27.

According to their answers, just as was expected, the full-blooded Aino has such experience most frequently. But the percentage is not exceedingly high in comparison with the Japanese children. 70 % of the latter have also had such experience. But the number of those who have had no such experience, is smallest in the full-blooded Aino. The number of the mix-blooded Aino is equal to that of the Japanese. Perhaps it is because

Table 27. Experience of having been despised or teased by friends

	Full-blooded Aino	Mix-blooded Aino	Japanese
Have had such experience	77.7%	65.9%	70.1%
Very rarely	0	0	2.0
None	12.4	24.0	24.6
No answer	9.9	7.9	3.1

they look and are treated in much the same way as the Japanese among children.

(6) Experience of shame in the class

"Have you ever felt ashamed in the class, because you cannot do your lesson well?" was the next question.

Table 28. Experience of shame in the class

	Full-blooded Aino	Mix-blooded Aino	Japanese
Have had such experience	80.7%	64.1%	64.5%
Rarely	0	0	0.3
None	10.6	30.7	31.6
No answer	8.7	5.3	3.5

In Table 28, we see that overwhelmingly many of the full-blooded Aino have had such experience. 30 % of the mix-blooded Aino and Japanese have had no such experience. The number of "no answer" cases is small.

(7) Inferiority feeling in the class

"Have you ever felt small and distressed on account of your poor school work?" So we asked to each child. Table 29 is constructed from their answers.

Table 29. Inferiority feeling in class

	Full-blooded Aino	Mix-blooded Aino	Japanese
Have had such feeling	65.2%	41.2%	43.7%
None	26.1	54.1	53.5
No answer	8.7	3.4	2.3

The number of those who have felt in that way is largest in the full-blooded Aino. It is much smaller in the Japanese and the mix-blooded Aino and over 50 % of them have had no such experience. They are very similar to each other.

Let us synthesize the results of (5), (6) and (7). The full-blooded Aino children are, as will be treated later in a separate part, low in intelligence and poor in their school work. Accordingly, many of them are feeling latently ashamed, small and distressed. But, it has been found out that in the number of those who are despised or teased by their friends,

there is not much difference between the full-blooded Aino and the Japanese. In this respect, the mix-blooded Aino are almost the same as the Japanese. This may be explained by the fact that they look almost like pure Japanese and feel themselves more as such than the full-blooded Aino children.

Summary

We have analysed the environmental, especially social, and cultural determinant of personality. In advance, we asked the old Ainos or the old school-master of each village to distinguish the full-blooded and the mix-blooded Aino children as carefully as possible. Then, we asked those children together with the Japanese children of the same village and of the same ages, questioned them one by one in a school class-room, and they wrote down their answers.

From their answers, we could ascertain, in short, the following facts: (a) As regards the family environment, we cannot recognize any essential difference between the Aino and Japanese children now. But

(1) Mother of the Aino children is especially low in their school education in comparison with the Japanese mother.

(2) From the occupations of their parents, we can suppose that the families of the full-blooded Aino children are poorer in general than the Japanese.

(3) In the cultural environment, represented by news-paper and magazine reading and the radio equipment, it is difficult to find a great difference between the families of the two races.

(4) There are some fathers of full-blooded Aino children who like drinking more than anything else.

(5) Although the number is not so many, there are several families of Aino-children in which there arises a quarrel every-day.

(6) Concerning the discipline in the family, the mothers of full-blooded Aino children seem to be most liberal or indulgent. Most of them do not advise their children to study hard. They, especially their mother, have little understanding for school education.

(7) Among the three groups of children, the full-blooded Aino children are most often ordered by their parents to do household errands.

(b) As regards the school environment, in feeling school life pleasant, there is no difference between the Aino and the Japanese children.

(1) There are a few full-blooded Aino children who do not like their teacher.

(2) With respect to school lessons, most of the Aino children, both full-blooded and mix-blooded, like physical training best.

(3) We may regard that there is no racial prejudice among school children in general. Especially there is almost no antagonistic feeling between the Aino and the Japanese girls.

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- 2) Margaret Mead, Coming of Age in Samoa. 1949 edition.
- 3) Ruth Benedict, Patterns of Culture. 1946.
- 4) See Y.Ohwaki, opt. cit. pp.87-88. (maps).
- 5) Y.Ohwaki, opt. cit. p.86.
- 6) Y.Ohwaki, opt. cit. pp.107-111.

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